

The Latter-Day Saints'
MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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HISTORY OF JOSEPH SMITH.

(Continued from page 418.)

The same day, I received a letter from Harvey Whitlock, of which the following is a copy—

Dear Sir—Having a few leisure moments, I have at last concluded to do what my own judgment has long dictated would be right, but the allurements of many vices have long retarded the hand that would wield the pen to make intelligent the communication that I wish to send to you; and even now, that ambition, which is a prevailing and predominant principle among the great mass of natural men, forbids that plainness of sentiment with which I wish to write; for know assuredly, sir, to you I wish to unbosom my feelings, and unveil the secrets of my heart, as before the omniscient Judge of all the earth. Be not surprised, when I declare unto you, as the Spirit will bear record, that my faith is firm and unshaken in the things of the everlasting Gospel, as it is proclaimed by the servants of the Latter-day Saints.

Dear brother Joseph, (if I may be allowed the expression,) when I consider the happy times, and peaceful moments, and pleasant seasons, I have enjoyed with you and this people, contrasted with my now degraded state; together with the high and important station I have held before God, and the abyss into which I have fallen—[It] is a subject that swells my heart too big for utterance, and language is overwhelmed with feelings, and loses its power of description. And as I desire to know the will of God concerning me, believing it is my duty to make known unto you my real situation, I shall therefore dispassionately proceed to give a true and unvarnished relation.

I need not tell you that in former times I

have preached the word, and endeavoured to be instant in season, and out of season—to reprove, rebuke, exhort, and faithfully to discharge that trust reposed in me. But oh! with what grief, and lamentable sorrow, and anguish, do I have to relate that I have fallen from that princely station whereunto our God has called me. Reasons why are unnecessary, may the fact suffice, and believe me when I tell you, that I have sunk myself (since my last separation from this body) in crimes of the deepest dye. And that I may the better enable you to understand what my real sins are, I will mention (although pride forbids it) some that I am not guilty of. My hands have not been stained with innocent blood, neither have I lain couched around the cottages of my fellow men, to seize and carry off the booty; nor have I slandered my neighbour, nor borne false testimony, nor taken unlawful hire, nor oppressed the widow or fatherless, neither have I persecuted the Saints. But my hands are swift to do iniquity, and my feet are fast running in the paths of vice and folly, and my heart [is] quick to devise wicked imaginations; nevertheless, I am impressed with the sure thought that I am fast hastening into a world of disembodied beings, without God, and with but one hope in the world, which is to know that to err is human, but to forgive is divine.

Much I might say in relation to myself, and the original difficulties with the Church, which I will forbear; and inasmuch as I have been charged with things that I am not guilty of, I am now more than doubly guilty, and am now willing to forgive and forget, only let me know that I am within the reach of mercy. If I am not, I have no

reflections to cast, but say that I have sealed my own doom, and pronounced my own sentence. If the day is passed by with me, may I here beg leave to entreat of those who are still toiling up the rugged ascent, to make their way to the realms of endless felicity and delight, to stop not for anchors here below, follow not my example, but steer your course onward in spite of all the combined powers of earth and hell, for know that one misstep here is only retrievable by a thousand groans and tears before God.

Dear brother Joseph, let me entreat you, on the reception of this letter, as you regard the salvation of my soul, to inquire at the hand of the Lord, in my behalf; for I this day, in the presence of God, do covenant to abide the word that may be given, for I am willing to receive any chastisement that the Lord sees I deserve. Now hear my prayer, and suffer me to break forth in the agony of my soul. O ye angels! that surround the throne of God, princes of heaven that excel in strength, ye who are clothed with transcendent brightness, plead, O plead for one of the most wretched of the sons of men. O ye heavens! whose azure arches rise immensely high, and stretch immeasurably wide—grand amphitheatre of nature, throne of the Eternal God, bow to hear the prayer of a poor, wretched, bewildered, way-wanderer to eternity. O! thou great omnipotent and omnipresent Jehovah! thou who sittest upon the throne, before whom all things are present; thou maker, moulder, and fashioner of all things visible and invisible, breathe, O breathe into the ears of thy servant the Prophet, words suitably adapted to my case and situation. Speak once more, make known thy will concerning me; which favours I ask in the name of the Son of God. Amen.

Yours respectfully,

HARVEY WHITLOCK.

To Joseph Smith.

N.B.—I hope you will not let any business prevent you from answering this letter, in haste.

Which I answered as follows—

Kirtland, November 16, 1835.

Brother Harvey Whitlock—I have received your letter of the 28th of September, 1835, and I have read it twice, and it gave me sensations that are better imagined than described, let it suffice that I say that the very flood gates of my heart were broken up—I could not refrain from weeping. I thank God that it has entered into your heart to try to return to the Lord, and to this people, if it so be that He will have

mercy upon you. I have inquired of the Lord concerning your case; these words came to me—

"Verily, thus saith the Lord unto you—Let him who was my servant Harvey, return unto me, and unto the bosom of my Church, and forsake all the sins wherewith he has offended against me, and pursue from henceforth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars and heads of my Church. And behold, saith the Lord your God, his sins shall be blotted out from under heaven, and shall be forgotten from among men, and shall not come up in mine ears, nor be recorded as a memorial against him, but I will lift him up, as out of deep mire, and he shall be exalted upon the high places, and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver of bringing down the strong holds of wickedness among those who set themselves up on high, that they may take counsel against me, and against my anointed ones in the last days. Therefore, let him prepare himself speedily and come unto you, even to Kirtland. And inasmuch as he shall hearken unto all your counsel from henceforth, he shall be restored unto his former state, and shall be saved unto the uttermost, even as the Lord your God liveth. Amen."

Thus you see, my dear brother, the willingness of our heavenly Father to forgive sins, and restore to favour, all those who are willing to humble themselves before Him, and confess their sins, and forsake them, and return to Him with full purpose of heart, (acting no hypocrisy,) to serve Him to the end.

Marvel not that the Lord has condescended to speak from the heavens, and give you instructions whereby you may learn your duty. He has heard your prayers and witnessed your humility, and holds forth the hand of paternal affection for your return; the angels rejoice over you, while the Saints are willing to receive you again into fellowship.

I hope, on the receipt of this, you will lose no time in coming to Kirtland, for if you get here in season, you will have the privilege of attending the school of the Prophets, which has already commenced, and also receive instructions in doctrine and principle, from those whom God has appointed, whereby you may be qualified to go forth, and declare the true doctrines of the Kingdom, according to the mind and will of God; and when you come to Kirtland, it will be explained to you why God has condescended to give you a revelation according to your request.

"Please give my respects to your family, and be assured I am yours in the bonds of the New and Everlasting Covenant,

JOSEPH SMITH, jun.

In the course of the day, father Beeman, Elder Strong, and others, called to counsel with me. In the evening a Council was called at my house to counsel with Alva Beeman on the subject of his moving to Missouri. I had previously told him that the Lord had said that he had better go to Missouri next spring; however, he wished a Council called. The Council met, and President David Whitmer arose and said, the Spirit manifested to him that it was his duty to go. Others bore the same testimony.

The same night, I received the word of the Lord on Mr. Holmes' case. He had desired that I would inquire at the hand of the Lord, whether it was his duty to be baptized here, or wait until he returned home. The word of the Lord came unto me, saying, that Mr. Holmes had better not be baptized here, and that he had better not return by water, also that there were three men that were seeking his destruction; to beware of his enemies.

Tuesday, 17th. Exhibited the alphabet of the ancient records, to Mr. Holmes, and some others. Went with him to F. G. Williams', to see the mummies. We then took the parting hand, and he started for home, being strong in the faith of the Gospel of Jesus Christ, and determined to obey its requirements. I returned home and spent the day in dictating and comparing letters. A fine, pleasant day, although cool.

This evening, at early candle light, I preached at the school house.

Wednesday, 18th. At home in the forenoon, until about eleven o'clock. I then went to Preserved Harris's, to preach his father's funeral sermon, by the request of his family. I preached on the subject of the resurrection. The congregation were very attentive. My wife, my mother, and my scribe, accompanied me to the funeral. Pleasant out, but cool and cloudy on our return.

This day a Council of High Priests and Elders of the Church of Latter-day Saints, was held at New Portage, to hear the complaint of sister Clarissa Matthews, against Elder Reuben Keeler, for prosecuting in a court of law, and taking their property on execution, (notwithstanding that he had

received his pay, or the most part of it,) and refusing to allow them for what they had paid to him; also forfeiting his word, as he had frequently stated to her that he would not take her property in such a manner; and also for oppressing her family in an unchristianlike manner.

Elder Keeler pleaded not guilty, but the Council decided that he was guilty of the first and last charges; and gave judgment accordingly; with which Elder Keeler refused to comply, and said he would appeal to the High Council at Kirtland.

AMBROSE PALMER, Presiding Elder.
JOSEPH B. BOSWORTH, Clerk.

At evening, Bishop Whitney, his wife, father, mother, and sister-in-law, came and invited me and my wife to go with them and visit father Smith and family. My wife was unwell, and could not go, but I and my scribe went.

When we arrived, some of the young Elders were about engaging in a debate on the subject of miracles? The question—Was it, or was it not, the design of Christ to establish his Gospel by miracles? After an interesting debate of three hours or more, during which time much talent was displayed, it was decided, by the President of the debate, in the negative, which was a righteous decision.

I discovered in this debate, much warmth displayed, too much zeal for mastery, too much of that enthusiasm that characterizes a lawyer at the bar, who is determined to defend his cause, right or wrong. I therefore availed myself of this favourable opportunity to drop a few words upon this subject, by way of advice, that they might improve their minds and cultivate their powers of intellect in a proper manner, that they might not incur the displeasure of heaven; that they should handle sacred things very sacredly, and with due deference to the opinions of others, and with an eye single to the glory of God.

Thursday, 19th. Went, in company with Dr. Williams and my scribe, to see how the workmen prospered in finishing the house. The masons in the inside had commenced putting on the finishing coat of plastering. On my return, I met Lloyd and Lorenzo Lewis, and conversed with them upon the subject of their being disaffected. I found that they were not so, as touching the faith of the Church, but with some of the members. I returned home and spent the day in translating the

Egyptian records. A warm and pleasant day.

Friday, 20th. At home in the morning. Weather warm and rainy. We spent the day in translating, and made rapid progress.

At evening, President Cowdery returned from New York, bringing with him a quantity of Hebrew books, for the benefit of the school. He presented me with a Hebrew Bible, Lexicon, and Grammar, also a Greek Lexicon, and Webster's English Lexicon. President Cowdery had a prosperous journey, according to the prayers of the Saints in Kirtland.

Saturday, 21st. Spent the day at home, in examining my books, and studying the Hebrew alphabet.

At evening, met with our Hebrew class, to make some arrangements about a teacher. It was decided, by the voice of the school, to send to New York, for a Jew to teach us the language, if we could get released from the engagements we had made with Dr. Piexotto to teach us, having ascertained that he was not qualified to give us the knowledge we wished to acquire of the Hebrew.

Sunday, 22nd. Went to meeting at the usual hour. Simeon Carter preached from the 7th of Matthew. President Rigdon's brother-in-law and other relatives were at meeting.

In the afternoon the meeting was held in the school house.

In the evening, a Council of High Priests and Elders was held in the presence of the members of the Church, when Mr. Andrew Jackson Squires, who had been an ordained Elder in the Church, and for a time had preached the Gospel successfully, but after a while sent his license to President Smith, in a letter, came before the Council, and confessed that he had been in temptation, and fallen into error, so much as to join the Methodists; yet said he was not in faith with their doctrine. He desired to return to the fellowship of the Church, asked forgiveness of the brethren, and restoration of his license.

President Smith spoke of the impropriety of turning away from the truth, and going after a people so destitute of the spirit of righteousness as the Methodists.

President Rigdon showed the folly of fellowshipping any doctrine or spirit aside from that of Christ.

Mr. Squires arose and said he felt firm

in the determination of doing the will of God in all things, or as far as in him lay; was sorry for his faults, and, by the grace of God, would forsake them in future.

Council and Church voted to restore him to fellowship, and the office of Elder also, and that the Clerk give him a license.

Monday, 23rd. Several brethren called to converse with me, and see the records. Received a letter from Jared Carter. Spent the day in conversing, and in studying the Hebrew. A stormy day.

Tuesday, 24th. At home. Spent the forenoon instructing those that called to inquire concerning the things of God in the last days.

In the afternoon we translated some of the Egyptian records.

I had an invitation to attend a wedding at brother Hyrum Smith's in the evening; also to solemnize the matrimonial ceremony between Newel Knight and Lydia Goldthwaite. My wife accompanied me. On our arrival a considerable company had collected. The bridegroom and bride came in, and took their seats, which gave me to understand that they were ready. After prayers, I requested them to rise, and join hands. I then remarked that marriage was an institution of heaven, instituted in the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting Priesthood. The ceremony was original with me, and in substance as follows—You covenant to be each other's companions through life, and discharge the duties of husband and wife in every respect; to which they assented. I then pronounced them husband and wife in the name of God, and also the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is, to multiply and replenish the earth, with the addition of long life and prosperity. Dismissed them and returned home. Freezing, some snow on the ground.

Wednesday, 25th. Spent the day in translating. Harvey Redfield and Jesse Hitchcock arrived from Missouri. The latter says that he has no doubt but a dose of poison was administered to him, in a bowl of milk, but God delivered him.

Thursday, 26th. Spent the day in translating Egyptian characters from the papyrus, though severely afflicted with a cold. Robert Rathbone and George Morey arrived from Zion.

Friday, 27th. Much afflicted with my cold, yet I am determined to overcome in the name of the Lord Jesus Christ. Spent the day at home, reading Hebrew. Brother Parish, my scribe, being afflicted with a cold, asked me to lay my hands on him in the name of the Lord. I did so, and in return I asked him to lay his hands on me. We were both relieved.

Saturday, 28th. Spent the morning in comparing our Journal. Elder Josiah Clark, from the state of Kentucky, called on me. Considerably recovered from my cold. Cold and stormy, snow falling, and winter seems fast to be closing in, all nature shrinks before the chilling blasts of rigid winter. Elder Clark, above mentioned, whose residence is about three miles from Cincinnati, was bitten by a mad dog some three or four years since; has doctored much, and received some benefit, but is much afflicted notwithstanding. He came here that he might be benefited by the prayers of the Church. Accordingly we prayed for, and laid hands on, him in the name of the Lord Jesus Christ, and anointed him with oil, and rebuked his afflictions, praying our heavenly Father to hear and answer our prayers, according to our faith. Cold and snowy.

Sunday morning, 29th. Went to meeting at the usual hour. Elder Morley preached; and in the afternoon, Bishop Partridge. These discourses were well adapted to the times in which we live, and the circumstances under which we are placed. Their words were words of wisdom, like apples of gold in pictures of silver, spoken in the simple accents of a child, yet sublime as the voice of an angel. The Saints appeared to be much pleased with the beautiful discourses of these two fathers in Israel. After these services closed, three of the Zion brethren came forward and received their blessings, and Solon Foster was ordained an Elder. The Lord's Supper was administered. Spent the evening at home. Snow fell about one foot deep. Very cold.

Monday morning, 30th. The snow continues to fall—an uncommon storm for this country, and this season of the year. Spent the day in reviewing and copying the letter I dictated on the 16th, concerning the gathering, for the *Messenger and Advocate*. Henry Capron, an old acquaintance from Manchester, New York, called on me. I shewed him the Egyptian records.

December 1st, 1835. At home. Spent the day in writing for the *Messenger and Advocate*. Fine sleighing, and the snow yet falling.

Wednesday, 2nd. A fine morning. I started to ride to Painesville, with my family and scribe. When we were passing through Mentor-street, we overtook a team, with two men on the sleigh. I politely asked them to let me pass. They granted my request, and as we passed them, they bawled out, Do you get any revelation lately? with an addition of blackguard language that I did not understand. This is a fair sample of the character of Mentor-street inhabitants, who are ready to abuse and scandalize men, who never laid a straw in their way; and in fact those whose faces they never saw, and [whom they] cannot bring an accusation against, either of a temporal or spiritual nature, except our firm belief in the fulness of the Gospel. And I was led to marvel at the long suffering and condescension of our heavenly Father, in permitting these ungodly wretches to possess this goodly land, which is indeed as beautifully situated, and its soil is as fertile, as any in this region of country, and its inhabitants are wealthy, even blessed above measure in temporal things, and fain would God bless them with spiritual blessings, even eternal life, were it not for their evil hearts of unbelief. And we are led to mingle our prayers with those Saints that have suffered the like treatment before us, whose souls are under the altar, crying to the Lord for vengeance upon those that dwell upon the earth. And we rejoice that the time is at hand, when the wicked who will not repent, will be swept from the earth, with the besom of destruction, and the earth become an inheritance for the poor and the meek.

When we arrived at Painesville, we called at sister Harriet Howe's, and left my wife and family to visit her, while we rode into town to do some business. Called and visited H. Kingsbury. Dined with sister Howe, and returned home. Had a fine ride—sleighing good, weather pleasant.

Thursday, 3rd. At home. Wrote a letter to David Dort, Rochester, Michigan; another to Almira Schoby, Liberty, Clay county, Missouri.

At evening, visited with my wife, at Thomas Carrio's. A respectable company waited our arrival. After singing

and prayer, I delivered an address on matrimony, and joined in marriage, Warren Parish and Martha H. Raymond. Closed

by singing and prayer. And after refreshment, returned home, having spent the evening very agreeably.

(To be continued.)

THE SWISS MISSION.

BAPTISMS—INTEREST OF THE PEOPLE OF GENEVA AND BIRSFELDEN, IN THE WORK.

(Letter from Elder T. B. H. Stenhouse.)

London, June 28, 1853.

Dear Brother—Knowing your interest in the progress of the Redeemer's Kingdom in foreign nations, I forward you a brief sketch of our position in Switzerland.

While in Basle, in March last, I wrote to Elder Carn, requesting him to send me one or two Elders, if they had not liberty to preach in Germany. Elder G. Mayer came to Basle a few weeks afterwards. On his arrival in that town, he was well received, and comfortably lodged and boarded, free of expense, in the house of a very respectable manufacturer, a brother to one of our sisters at Lausanne. Through the influence of this family, Elder Mayer soon made a number of acquaintances, who read our publications, and manifested considerable interest in the work of the Lord. Upon Elder Mayer's making application for liberty to stay in Basle, the Director of Police questioned him—if he was a "Mormon" preacher, of his intentions respecting preaching, concerning the Book of Mormon, and marriage in Utah. Upon Elder Mayer's avowing his faith in the Book of Mormon, in the Patriarchal Order of Marriage, and likewise his intention of preaching, if the people desired it, and provided he had liberty to do so, he was requested to reappear in nine days from that time. Being informed of this, I hastened to Basle, and arrived there before this re-examination. This functionary purchased all our books, and may have read them, but it is more probable that his father, who is a minister in that town, reviewed them and sat in the judgment-seat.

Elder Mayer re-appeared. "Are you Protestant or Catholic?" "Neither! I am a Latter-day Saint!" "Being, then, neither Protestant nor Catholic, you cannot stay here. There is your passport. Begone." So spake this man, "clothed

with a little brief authority." Elder Mayer desired this decree in writing, with the Director's signature, but was rudely invited to "get along."

We went to the United States' Consul, N. Burchard, Esq. He was exceedingly polite and obliging, and offered to write to the Conseil Fédéral at Berne, to protest against the expulsion of an American from any town in Switzerland. After considering all circumstances, we concluded that it was better for Elder Mayer to go to a village, ten minutes walk from Basle, where he was not under the same government, than to go before the nation, surrounded with calumny and prejudice. Elder Mayer soon obtained a room in Birsfelden, where he is free to preach and spread our principles as much as he pleases. We were glad of the change. I have since learned from him that he has baptized five persons, and that much interest is manifested for and against the Truth. Elder Mayer is a good man, enjoying a goodly portion of the spirit of his mission. I have the fullest confidence that by prudence and patience he will do a good work in Basle and the country around.

Elder Ballif, of Lausanne, has left a good situation, and a very comfortable home, to go and preach in the Canton de Neuchatel. The Lord has blessed his testimony, and he has succeeded in baptizing several very respectable persons. I have sent to his help a young brother, who writes me that he had met many persons very desirous to read our publications, and that many manifested much favourable interest in the work of the Lord. I was in that canton two or three weeks ago, and was greatly pleased with the inquiring spirit of the persons with whom I spoke.

The work progresses favourably in the

Canton de Vaud, under the Presidency of Elder Stoudemann. The Lord has greatly blessed this brother, with light, intelligence, and faith. I cannot refrain from translating a few lines of a letter which I received from him yesterday. He writes, "Brother Stenhouse, I will do my best to fulfil your counsels, and, aided by the Spirit of the Lord, I shall succeed. Pray our heavenly Father, that He may impart to me His Spirit, that I may be enabled to enlighten and guide my brethren, by my example in obedience and confidence in all things. That is the touchstone, and the only means of preparing a people for the second coming of the Son of God, the Redeemer and King. Without obedience and confidence this people will never be able to accomplish the great things predicted by the inspired Prophets, and the Spirit of the Almighty. Adieu, dear brother. We are all well, we all salute you, from our hearts. Give my respects to brother Orson Pratt, with our salutations to all the Saints. Your brother in Christ, &c."

Elder Robellaz, the President of the Branch at Lausanne, also writes—"Salute, I pray you, in the name of the Branch at Lausanne, the Saints where you are; assure them that, though we know them not personally, we know, by the Spirit which animates them and us, that we are of the same family in Christ. May they

also remember us in their prayers, as we remember them in our prayers to our heavenly Father, in private and in our assemblies."

In my last communication to the *Star*, I informed you that the principles of Truth were creating much interest in Geneva, and that ten persons had been baptized there two weeks previous. The interest continues to increase. About fifteen others have since been baptized. A month ago I baptized an old gentleman, upwards of eighty years of age, and his wife. It rejoices my heart to hear the old gentleman express his joy at finding the Kingdom of God, before returning to the dust. His former minister, in visiting him, loaded with *hard truths* and rotten lies, was astonished to see with what confidence and ability our aged brother sustained the Faith of the Saints. It is rumoured that some ministers in Geneva propose to administer baptism to all who *feel* it their duty to be obedient thereunto! Elder Petitpierre, whose baptism I named in my last letter, renders great service to "*Le Réflecteur*." In a word, everybody is working,

"To spread forth the Kingdom of heaven abroad."

Yours very affectionately,

T. B. H. STENHOUSE.

President S. W. Richards.

HOME CORRESPONDENCE.

BIRMINGHAM, WORCESTERSHIRE, CHELTENHAM, AND HEREFORDSHIRE, CONFERENCES.

(Letter from Elder John Van Cott.)

56, Hurst Street, Birmingham, June 29, 1853.

Dear Brother—In compliance with your request, in *Star* No. 24, I proceed to give you a faithful, though brief, account of the situation of the Saints, and the prospect of the work, as far as I can judge from my own observation, and from the reports made at the Conferences, &c.

The Saints composing the four Conferences, viz.—Birmingham, Worcestershire, Cheltenham, and Herefordshire, are, as a general thing, in first-rate spirits, expressing a determination to keep the commandments of God, increasing in faith, and are willing to do all that they can,

according to the ability which they have, to roll forth the work of the Lord. There is also a willingness on the part of the members, to hearken to the counsel and instruction of the officers of the Church.

The Priesthood are united, and they express a determination, on their part, to do all that lies in their power to spread the work of the Lord, by preaching in and out of doors, and circulating the printed word. The Saints have had a great desire to gather to Zion, and their desires have increased in proportion to the light and intelligence that they have obtained.

Some new places are being opened. Many strangers attend our meetings, and manifest considerable interest. Few are being baptized. The prospect is good, considering the new *light* that has burst forth, which comes in contact with the

long-established customs and traditions of men.

Yours in the Kingdom of God,

JOHN VAN COTT.

President S. W. Richards.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 23, 1853.

UNITY.—“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” So said the Apostle, concerning the ancient Church. And the same remark might be made of the Church now, and not only of the Church now, but of the Church in any and every age of the world. Indeed, this oneness is one of the greatest characteristics of the people of God, whenever and wherever they may exist. By this characteristic the Church of Christ may be fairly distinguished from a thousand Churches of merely human institution. It is human to err, and error assumes a thousand varying and conflicting forms. But truth is divine and unchangeable, and though there may be a variety of truths, yet they all agree, and perfectly harmonize, and form one complete and consistent whole. The Church of Christ is rooted and grounded in the truth, and being endowed with the Holy Spirit of truth, that the members of the Church may be led into all truth, it naturally follows that the Church is one, and that, however numerous its members or branches may be, they are all one—one in faith, one in doctrine (as far as they have learned of the Spirit), one in feeling, and one in their hopes and anticipations. Each member has his fitting place in the grand fabric, and harmoniously sustains his due relations to the other members, whether those relations be of dependence, or government, or both, and he is one with the other members in supporting the complete superstructure.

The notion which some sectarians have imbibed, that one branch, or section, or member, of the Church of Christ can exist totally independent of, and estranged from, other portions of the Church, is exceedingly erroneous. A house divided against itself, cannot stand! Christ is not divided. If one branch of the Church of Christ be thoroughly isolated from the main body of the Church, that branch straightway withers and dies and decays. It is impossible to prevent such a branch from becoming corrupt and dead. It is thenceforth good for nothing but to be cut down and cast into the fire.

Jesus knew this principle well, and he taught it frequently to his disciples, not only by precept but by example. How often did he exhort them to be one, even as he and his Father in heaven were one; that except they had His Spirit which made them one, they were none of Christ's; and that, if they were one, and loved each other, they should thereby be known amongst all men, as his disciples.

But human nature is a cross-grained thing. Doubtless the disciples in early times strove to be one—to be united, and they succeeded to a great extent. This is evident from the fact that the Lord poured out upon them such great gifts and blessings. By and bye, however, division entered the Church, the bond of union was broken, the oneness of spirit vanished, and the Church split into sects and parties. When the Church became divided into sects and parties, each alienated from the others, it, of course, lost the spirit of Christ, and thenceforth became none of his.

When men ceased to strive after that oneness which is necessary to secure the favour of God, and the blessing of eternal life, they were left to the imaginations of their own erring hearts.

Since that time the world has been filled with darkness, error, contention, strife, war, and violence. The glad tidings of "reconciliation" have been preached among men, but the key of reconciliation being lost, the preachers were at loggerheads among themselves. They had not made reconciliation with their God, they knew not how to do it. They were not one with God, nor among themselves, and of how to become one they were ignorant. It is utterly impossible for a preacher, who is not reconciled to God, to reconcile others to Him. Can the blind lead the blind? Yes, into the pit, where leader and led fall together.

What is the state of the world at the present time? Thousands of contending preachers, representing hundreds of antagonistic societies, advocating conflicting mixtures of truth and error, present themselves to the honest mind, who is perfectly bewildered at the pretensions each preacher makes that he is God's servant, and that his church is the Church of Christ, whilst all the others are wrong. What can an honest man do? He can do one of two things—either turn away, in disgust, from all religion, or pick and cull a little from all the preachers, and form a creed of his own. If he turn away in disgust, his mind is not satisfied, and he feels at times an aching void that renders life a burden. If he form a creed of his own, he is not quite certain that his self-formed religion is more acceptable to God than other religions are. His mind is wavering, as though it were resting on a pivot, and was tossed by every wind that blew. He is far from being satisfied, either way. Let us try if we can help him out of his difficulty.

If, amongst all men, the disciples of Christ are to be known by their unity, their oneness, and their love to each other, it is fair to say that that society which is most united is the Church of Christ, providing it exists at all upon the earth. The words of Jesus authorize us to judge after this fashion.

Let us apply this rule. Here are the whole host of Dissenters. They profess to be the several divisions of the grand army of the Church militant. Now, is the good Baptist, with his immersion, exactly one with the good Congregationalist, with his infant sprinkling? Not quite. If ye be not one, ye are none of Christ's. Is the Particular Baptist, with his strict communion, quite one with the General Baptist, with his open communion? Not quite.

Are the Episcopalians one amongst themselves? Not quite. The Puseyite is scarcely one with the Evangelical minister. The law-established bishops and clergy are not altogether one in their views of the institution of baptism, which is one of the first principles of the Gospel. And if these high dignitaries differ concerning the first principles of salvation, what are we to hope concerning the more advanced principles? Not much.

The Wesleyans of Britain profess neither Dissent nor Episcopacy. Are the Wesleyans one? They are not very united. The Conference Methodists and the Reformed Methodists (setting aside previous splits) do not speak very lovingly of or to each other. The Conference *Watchman* totters, for the Reformers, during the last few years, have seriously thinned the ranks of its supporters. Methodism in America assumes Episcopacy, consequently English and American Methodists can not approach each other nearer than at arm's length. Then can these two classes of Methodists be one in Christ? Verily not—Christ would not recognize such division as their tenets inculcate.

But the Roman Catholics, they profess to have the genuine mark—unity, what of

them? The unity and love of the disciples of Christ, to be their distinguishing mark among all men, must, of course, form a bond superior to every other. The love of true disciples prevails over the ties of kindred, home, fatherland, principalities, powers, life, death, things present, or things to come. If a society be the Church of Christ, the Spirit of oneness—the Spirit of Christ, will burn so vigorously in that society as to draw to its standard individuals from all other societies, and all nations, and bury in oblivion all previous national or party politics, jealousies, and predilections. Can the Catholic church, as a body, endure this test? Not quite. French and Austrian Catholics, do not love Italian Catholics more than military glory. These Catholics can not boast too loudly of unity. The oneness and love of Catholicism would prove a faint bulwark before the national jealousies of England and France. Would not a Frenchman forget he was a Catholic, before he would forget he was a Frenchman? We trow he would. There may be French, and Austrian, and Italian, and English, Catholics, but they are not one in Christ Jesus, they are Frenchmen, and Austrians, and Italians, and Englishmen, still. And except they be one they are none of his.

The Latter-day Saints, have they this oneness? We may be safe in saying they show more of it than any other people do. The Latter-day Saints have the *key* of reconciliation—the Holy Priesthood, which is ever backed by that Spirit which baptizes believers, into one body, and makes them feel they are no longer Jew or Gentile, bond or free, American or European, French or English, Austrian or Italian, Episcopalian or Dissenter, Methodist or Baptist, but Saints of the Most High God, one with Him, through His Son Jesus Christ. Proof do you wish? There's plenty of it. It would be a truly marvellous thing to see two bodies of Latter-day Saints, from different nations of the earth, quarrelling and fighting about the respective merits of their native lands, or about the passing politics of the day, as all other Christian societies do. The Saints have not so learned Christ. Follow the Elders of the Church of Jesus Christ of Latter-day Saints through their multitudinous travels and preachings, and what do you see? Thousands of people, of divers nations and customs, believing, being baptized for the remission of their sins, receiving the truthful and uniting Spirit, and then cheerfully bidding adieu to friends, and kindred, and fatherland, to gather, like Israel of old, to a land of promise. Look at the Saints in the vales of Deseret or Utah. Every adult there, has travelled from one thousand to forty thousand miles, for the sake of his religion. Can any other body exhibit a similar spectacle of a unity, a oneness, overcoming the tenderest attachments of former years and often of long lives? We shall be speaking truth if we say that no other society upon the face of the earth can furnish a parallel to this. Then, if the Latter-day Saints so far surpass all other people, in unity, in oneness, and in love for their principles and for each other, the Latter-day Saints must be the disciples of Christ, for he said that by these marks should his disciples be known! Certainly, the Latter-day Saints are the people of God, both in name and nature they are what no other society is—the Church of Jesus Christ.

FOREIGN CORRESPONDENCE.—*Malta* — June 13th, Elder James F. Bell writes. Since his last, several persons had been baptized. The Sunday evening meetings were crowded, accommodation could scarcely be obtained for the numbers who assembled. Order, good feeling, and a lively interest prevailed. A course of ten lectures, by the brethren, had been announced. Seven of the brethren sailed, in the beginning of the month, in the fleet, from Malta, for the Dardanelles. These brethren were furnished with English, French, and Italian tracts. Several others of the Saints had sailed for Nova Scotia. The Temple Fund was being heartily responded to, so far

as the limited means of the Saints would allow. On the 18th of June, three of the brethren were taken before their officer, and threatened with court-martial and confinement, because a small bill, announcing the lectures, was found in the barracks. The Saints were rejoicing, and in buoyant spirits.

Cape of Good Hope—Cape Town, May 16th, Elder Jesse Haven writes. As soon as he and Elders Smith and Walker arrived at Cape Town, they made application for the use of the Town Hall, for six evenings in succession. The use of the hall was granted to the brethren, on condition that they would pay for the lighting of it, to which they readily agreed. On the first evening the hall was nearly filled. Elder Haven preached on the first principles of the Gospel, and Elder Smith followed, testifying that Joseph Smith was a Prophet of the Lord. The congregation were comparatively still whilst Elder Haven was preaching, but, when Elder Smith testified of the Prophet Joseph, so much confusion prevailed that the meeting was closed. The following evening, as the brethren were going to the Hall, they learned that it was shut against them. They therefore went to the "Bethel Chapel," and held a meeting there; the person who had charge of the chapel, being friendly. Elder Haven spoke on the coming forth of the Book of Mormon. Great confusion prevailed, and he had much difficulty in making himself heard. The following evening, a meeting was attempted, but the mob made so much confusion, that the meeting was broken up. The brethren determined not to hold any more public meetings, for a time, and concluded to do what could be done by circulating tracts, private conversation, &c. Some preachers had begun to deliver lectures in opposition. On the 10th of June, the brethren tried to hold another meeting, but the mob soon broke it up, threatening them. Friends were springing up, inquiring after the truth, and a few seemed ready for baptism. One person had had a vision concerning the work. An extensive order for Books of Mormon, Doctrine and Covenants, and other publications, was inclosed in Elder Haven's letter.

APPOINTMENTS.—Elder William Taylor, now labouring in the South Conference, is appointed to labour in the French Mission, under the presidency of Elder A. L. Lamoreaux.

Elder John Oakley, now labouring in the Norwich Conference, is appointed to labour in the French Mission, under the presidency of Elder A. L. Lamoreaux.

Elder Thomas Margetta, late of the Italian Mission, is appointed to labour under the presidency of Elder C. G. Webb, Pastor of the Newcastle-upon-Tyne, Hull, and Carlisle, Conferences.

S. W. RICHARDS.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN GREAT SALT LAKE CITY, APRIL 6TH, 1853.

(From the *Deseret News*.)

(Concluded from page 455.)

The procession again formed, and proceeded to the south-west corner, when the Presiding Bishop, Edward Hunter, his Council, and the various Presidencies of the lesser Priesthood, with their associates, laid the South-west Corner Stone, when, from its top, Bishop Hunter delivered the following

ORATION.

Brethren and Friends—This, the South-west Corner Stone of this Temple, in Salt Lake Valley, and Utah Territory, has been laid by the Aaronic Priesthood, which is in connection with the Melchisedec Priesthood forever—to connect those two

Priesthood to the building up of the Kingdom of the last days, and exalt mankind on the earth, and in the presence of God, and prepare for the coming of Christ our Redeemer.

The past, the present, and the future—our history, our destiny, recur with redoubled force upon our minds, upon occasions like this. In honour to the great God we are here assembled. To the valleys of the mountains we have been led by His Almighty power and watchful guidance. We have been delivered from our enemies, from our oppressors, by His unerring wisdom, and surpassing kindness.

Never before could the Saints look around, and behold so glorious, so prosperous a prospect before them, for the accomplishment of the enterprise which we this day commence. Although peace may temporarily have smiled around, yet it was like the lone traveller, struggling to make his way through the scarcely incrustated lava, yet warm, amid the craters of the momentarily extinct volcano, which had only ceased to pour forth its liquid fire, to gather renewed and increased energy, and again send forth its lurid flame, molten fury, and devastation, to all around. Thus has it ever been with this people—in the midst of enemies have they struggled, to build up cities, wherein they might inhabit; erect temples unto the name of the God whom they serve, wherein to worship, and receive their holy anointings and endowments. But no sooner have they commenced, than have also commenced the howlings of the myrmidons of Satan's kingdom, crying, as they did before Pilate, when they murdered the Saviour of the world, "away with him! away with him! crucify him! crucify him!" And they have poured out their wrath—they have murdered the Saints, driven them from city to city, from land to land, dispossessed them of their inheritances, destroyed their cities, their temples, and slain their Prophets.

As it was in the days of our Saviour and his Apostles, so has it been in our day. They have used every stratagem, every exertion, to destroy the Priesthood from the face of the earth. They were successful then—will they be so now? Will the authority of the holy and eternal Priesthood of Almighty God, again be driven from the face of the earth? the Prophets and Apostles all slain, and none left in possession of the living oracles of

divine truth? No! no!! The might of Jehovah will preserve us. The Lord God will sustain us, and, if so be we should be scattered as hitherto, He will gather us in greater power, greater numbers, with increased ability to perform His work upon the earth.

Let all people, sinners, mobocrats, and devils, learn from experience, that persecution, plunder, robbery, rapine, murder, and expulsion from home and country, will not win. They have effectually tried this plan, and it has as effectually failed, every time. Please take notice! and devise some new scheme the next time, wherein you can feel some assurance, that you may possibly succeed, and we have the pleasure of not being plundered, murdered, and disfranchised, in the same old way. Tax your inventive genius, for some broader scheme to destroy God's people from the face of the earth.

Suppose you try the suggestion of our much esteemed, though distant, learned, very polite, and unsolicited chronicler, Lieutenant Gunnison, "*of letting us alone severely.*" But I will not make suggestions for you, having great confidence in your ability of changing your mode of operation. When your plans become so futile, weak, and unavailing, as to become stale and uninteresting, I may suggest for you. In the meantime, let the Saints remember the promise President Young made them, upon the occasion of his breaking the ground for this temple, on the 14th of February last—"not one of them, who had not been through the fiery ordeal, should lose the privilege, if he continued faithful; he shall not be a whit behind the most exquisite infliction of torture, that any of the Saints have had to endure." If you are faithful, you shall have the promised blessing pertaining to those characters who became partakers of the sufferings of our Lord and Saviour Jesus Christ.

When we look around us, what do we behold? We see the most unmistakeable tokens of prosperity, peace, and plenty; the self evident fruits of high heaven's protecting care, industry, sobriety, and faith. What else do we behold? Wickedness—the hydra-headed monster, apostacy, dares to lift his head; thieves dare to prowl in our midst.

It seems, that no sooner can the Lord pour out His blessings upon His people, and Zion be favoured for a season, than it be-

comes occasion for some to kick, and flounder, turning their heel against that beneficent power, unto whom they owe their being, their existence—who has fed them, and nurtured them, and led them, like as He did the Saints of old, all the day long.

What becomes the duty of the Saints under such circumstances? Do you realize that upon yourselves, in a great measure, depends your future prosperity, the prosperity of Zion's cause, the extension and advancement of the cause of truth in the world? Do you consider that it is your duty to purify and sanctify your hearts before God, to put evil far from you, to resist the allurements, temptations, and devices of Satan, and thus panoplied in the bright armour of integrity, truth, and righteousness, with pure hearts, and clean hands, and arising in the strength, might, and majesty of the great Jehovah, put down iniquity, yea, with an eagle eye, ferret it out, and with a strong arm, hush in eternal silence every ingrate spirit, who profanes, with his unholy presence, the most holy place; who tramples under his feet, as a thing of naught, those covenants, those most solemn obligations, which he has freely made? So shall Israel put away iniquity from their midst, and obtain and retain the favour of the Lord of Hosts.

Do you remember the history of the Gadiantons, as told in the Book of Mormon? We are surrounded by their descendants. Those loathsome, effeminate specimens of humanity, which we daily see in our midst, are their children, low, degraded, sunken to the lowest depths of human existence. We have our location amid their strongholds, where the ruins of their cities, towns, and fortifications, are yet to be seen—they continue unto this day. Shall we, the Saints of the Most High God, who have been the special recipients of the oracles of life and salvation to this generation, to all generations to come, to even those who have preceded us—shall we, through supineness and neglect, permit a foundation to be laid in our midst, for the ultimate triumph of wickedness, apostacy, and every abomination which maketh desolate? I tell you if we do, we need go no farther in the progress of this work, for we shall most probably share the fate of those Gadiantons and their children. Better, far better, would it be for us to stop, and, in the first place,

sweep from our midst and from our borders, every vestige of unmitigated wickedness and sin. If we do not put it down, it will put us down. If we do not, when we have the privilege, the opportunity, magnify our calling, fulfil our covenants, the Lord our God will withdraw His Spirit from our midst, as being unworthy and negligent servants.

I am aware that the devil raves and grows angry when the Saints prepare to build a temple, I am aware that he rummages every nook and corner, to gain the ascendancy, seduce away, stir up strife, contention, and to hinder the progress of the work; he seeks to lull into a false security, the vigilance of the Saints; to cool their ardour, check their efforts, and render them fruitless; to cause them to neglect their duties, grow luke-warm and indifferent towards the cause of God.

Brethren, let me exhort you, against these allurements, against this apathy—it will never do, it does not become the Latter-day Saints, whose work rolls upon them as fast as they are able to accomplish it. The Saints pray their Father in heaven to hasten His work, and roll it forth with mighty power.

Do you not know that the heavens are ready to drop with blessings in store for the faithful Saints, if they were ready and able to receive them? The Almighty God is ready to establish His Kingdom upon the earth, in power and majesty, if His people were ready to receive, were prepared to administer therein in holiness, purity, and wisdom.

But are this people ready? No! they are not—their work is preparatory, and I am happy in believing that their progress is onward, that they are advancing toward that unity, faith, and perfection, those good works, and godlike attainments, which shall witness unto the Lord our God, that they are rapidly approximating towards that eventful period, when the Son of Man will appear in his temple, to cheer the hearts of his people.

The Heavens are propitious, and if we do right, the Lord our God will be our friend, bless and prosper us in our endeavours to bring to pass this our preparatory work. We will build a temple unto the name of the mighty God of Jacob, here in the wilderness of deserts, amid the forest of mountains, upon the foundation which we this day consecrate unto the Lord of Hosts. We will rear a superstructure wherein we

can receive the ministrations of angels and holy beings; wherein we can receive instructions, and perform offices for the redemption of our dead; receive keys for the resurrection of the Saints of God; wherein we can meet the spirits of just men made perfect, and again strike hands with the martyred Prophets, Joseph and Hyrum, and all those who have suffered and died for the testimony of Jesus.

We are far more commodiously situated, far better prepared for this work, than ever before, as a people. We have a house wherein we can hold our councils, a tabernacle wherein to worship, storehouses to contain the tithing of the people, and shops, and machinery in full operation.

The wall around the Temple Block will soon secure these grounds from intrusion. We are comparatively free from debt, everything seems favourable for the rapid progress of this work.

Brethren, it depends upon your efforts, your liberality, your faithfulness, whether its progress be slow or fast. We are now ready to bid the Saints "come lend us your aid—bring up to the Tithing House of the Lord, your tithings and your consecrations; pay up what you owe, that our hands may be untied, and freed from our remaining indebtedness; that the hearts of the public workmen may rejoice in the blessings and comforts of life." Let your liberality be known by your works, and remember that it is your own work you are called upon to perform, and one in which you have the deepest and most abiding interest.

Bring forth the materials for building—stone, lime, and sand; lumber and timber; the pine, the fir, and the cedar; the iron and steel; the silver, gold, and precious stones; to ornament, make beautiful and glorious the place of His presence, whose excellence surpasses the understanding of the children of men. Amen.

Bishop Cordon offered the following

PRAYER.

O God, the Eternal Father, we thank thee that we are assembled here this morning, to lay the foundation of another temple to thy name. We ask thee, in the name of Jesus Christ thy Son, to let thy blessing rest upon this, the South West Corner Stone, which has been laid by the presiding Bishop of thy Church, and his Council. Also let thy power and strength

rest upon thy servants who shall endeavour to build upon the same—may that spirit of unanimity and peace that pervades our bosoms this morning, rest upon those who shall labour upon this building; may it also rest upon their wives and children, and extend itself throughout the length and breadth of this territory, and the whole world, that the honest in heart may rejoice, and thy Saints be filled with thanksgiving, with praise and adorations to thy great name, for the mercies thou art continually extending unto them.

Especially let thine Elders abroad, whose hearts are panting this day with joy and satisfaction, feel the force and influence of thy Spirit, that so richly rest upon us, that they may take comfort and consolation. Let their lives be preserved, that they may return, and behold a building reared to thy name, and greatly rejoice and adore thee, O God. May their way be opened, that they may move from nation to nation, from city to city, and from habitation to habitation. Let thine angels go before them, and the secret agency of thy Holy Spirit touch the hearts of the people for their good, that thy purposes may soon be accomplished, that Israel may be gathered from the nations of the earth, that light and truth may spread itself, until all the honest in heart rejoice in the principles of freedom, and every band and yoke of the tyrant is snapped and broken asunder, and the knowledge and power of God shall cover the earth, as the waters cover the face of the great deep.

We pray thee to let the petitions of thy servant, which were offered upon the Chief Corner Stone, be answered upon the heads of this people, and may thy blessing and power rest upon him and his brethren, even the First Presidency of thy Church. May they be filled with the spirit of revelation continually, that thy Saints may flourish, thy Kingdom prosper, and thy work roll forth under their guidance, that the day may soon come when Zion shall be respected among the nations, and the *Holy Priesthood* be the only authority acknowledged, either at home or abroad, on the land or on the sea.

Direct thy people in thy path, that they may be prepared for the accomplishing of thy purposes. Let the Temple for which we are this day laying the Corner Stones, be reared to thy name, and the Top-stone be brought on with shouts of rejoicing

before thee. Let every person that shall put forth his hand to prevent this thing from being accomplished, sink into oblivion, and may his power wither like the gourd of Jonah. Let all those who put forth their hands to rear this House, or in any way assist in doing the same, be blessed abundantly in the blessings of heaven, and the blessings of earth. And may all things work together for the good of thy people in all time to come.

We dedicate this Stone, and resign ourselves to thee to use us according to thy pleasure, praying thee to direct our course, and save us eternally in thy celestial Kingdom, in the name of Jesus Christ. Amen.

Eighteen minutes past 12, the choir sung

THE CORNER STONE.

Last Valentine was greatly blest—
A valley sacrifice;

The Israelites, like men of God,
Just broke the ground for bliss.

Chorus—We'll shout a loud hosannah to
The happy days to come,
We'll take a cup of wine anew,
When all the Saints get home.

We lay the Corner Stones to-day,
To give the Lord a place,
That we may all be sanctified,
Through union, truth, and grace.
We'll shout, &c.

We'll rear a Temple to the Lord,
As we have done before;
For tribulation gives us wealth,
And mobbing makes us more.
We'll shout, &c.

We'll tithe ourselves as Abraham did—
Who cares for worldly gain?
The pure in-heart will always win,
The just forever reign.
We'll shout, &c.

The persecution we have had,
Like rain upon the ground,
Has softly mellowed every heart,
And made our fruit abound.
We'll shout, &c.

We claim the promises of old,
Endowed with holy light,
As Saints and Angels always have
In circles robed in white.
We'll shout, &c.

The message to the nations now
Is sounding every where;
And every messenger can shout,
Behold the Lord is near.
We'll shout, &c.

As wisdom is the grace of God,
And faith is nothing less,

We'll use them both as Enoch did,
And live in righteousness.
We'll shout, &c.

Where little is, there's little gain'd;
But much to much is given;
With God to guide, we cope with earth—
'Tis we that make our heaven.
We'll shout a loud hosannah to
The happy days to come,
We'll take a cup of wine anew,
When all the Saints get home.

The procession again formed, and moved to the North West Corner Stone, accompanied with martial music, when John Young, President, of the High Priests' Quorum, with his Council, and the President of the Stake, with the High Council, proceeded to lay the Stone. That being done, they ascended the Stone, and President John Young delivered the following

ORATION.

Brethren and Sisters—I have not a written oration to read before you, but shall content myself with simply expressing the feelings that pervade my breast, on this interesting occasion. What I say, will come at once from the fountain of my heart.

I have one thing to say particularly—that this is the best day I ever saw in all my life. I realize that I am greatly blessed, in connection with my brethren and sisters of this Church, that I am permitted to live to see the present day, and to stand upon this rock, which is the North-west Corner Stone of a Temple that is to be built upon this ground, which stone we have laid in the name of the Lord Jesus Christ.

I firmly believe that, as we stand upon this rock, so is the Church of Latter-day Saints founded upon the rock of eternal ages. My continual prayer and desire are, that we may live to see a Temple built to the name of the Most High God. I feel myself honoured of God and my brethren, in having the opportunity of standing here to-day, in speaking, and realizing what I have, since I came on the Temple ground.

I hope we shall see the Cap-stone brought on with shouts of joy. I believe we shall, if we remain faithful in the cause of truth.

I very well know that, at the commencement of the Temples that have heretofore been built to the name of the Lord, by this people, the devil has always

moved his artillery with greater power and activity at that time. This is the foundation of the fourth Temple, that the Latter-day Saints have laid; and I pray that we shall all feel nerved up with power, to accomplish the great and glorious work which we are called to perform.

For my own part, I am sensible that I have not long to stay upon the earth, but I have a great desire to live in connection with my brethren, to see this Temple completed. I believe we shall.

My chief interest in living on the earth is to see the work of the Lord prosper, and to assist all in my power to roll it forth; and why I say this is the best day I ever saw upon the earth, is because the prospects for the advancement of the Kingdom of God are greater now than ever I saw them before in my days. I have always, in all my life, been desirous to see the cause of the Lord prosper on the earth, but more especially so, since I found a true Church founded by the Prophet of God.

We have Prophets among us—a Seer and Revelator, and also Apostles of Jesus Christ. Do I not know that I am standing this day in the presence of the greatest men that are to be found upon the footstool of God? My voice is now sounding in the ears of the greatest men that are this side of eternity, and I know it. If I would stand before all the kings, potentates, and princes, of the earth, in one general assembly, the comparison would not begin to bear with the present occasion. They are men chosen by the people alone, and destitute of the power of an eternal Priesthood. These are the mighty chieftains of Israel, called and appointed by the Lord of Hosts, clothed with salvation and eternal lives, and sent for a blessing to the faithful.

I am thankful and happy. I have not language sufficient at my command to express, in full, my feelings. If I did not make a written oration, it has fallen to my lot to make a few verbal remarks. I am proud to stand here with my brethren, and pray that the power of the Spirit of God may rest upon His people, that they may prosper exceedingly, and bud and blossom, like a fruitful bough, upon the mountains. I have felt, while these Stones were being laid, that the angels of God were round about us. And may a convoy of them continually attend this holy spot, until all the things we desire to do for the glory of our Heavenly Father, and the

extension of His cause on earth, are accomplished, which is my prayer. Amen.

PRAYER BY ELDER WALLACE.

Righteous and merciful God, the Eternal Father, in the name of Jesus of Nazareth, we consecrate and dedicate this Stone unto thee, even the North West Corner Stone which we have laid, as part of the foundation of a Temple to be built unto thy great and holy name. We pray thee, O God, to accept this offering from our hands; and may thy peace and blessing be and abide here, that this spot of ground may be holy unto thee, and never be polluted by those who are unholy, or by any unclean thing.

May this foundation be firm as the foundations of the everlasting hills that cannot be moved, that the superstructure which shall be reared upon it may never be shaken, that the people may receive their blessings therein, to qualify them to pass through the vale, into celestial happiness.

We pray thee, O Lord, to let thy peace be upon those who labour upon these works; may their hearts be inspired by the Holy Ghost, to realize that they are working to build a house to thy name, that immortal beings may come and administer in the ordinances of salvation, and teach thy servants things that are beyond the veil, to prepare them to enter into that rest which is prepared and promised to thy Saints. We pray thee to cement this Corner Stone in a bond of indissoluble union with the other three, that they may stand firm as the eternal Priesthood which has been given unto men, even thy servants, that never can be moved out of its place, but will stand, from this time henceforth and for ever.

Bless the people that are congregated together this day: may it be to them a day long to be remembered; let thy Spirit prevail in their midst, and every heart be filled with unutterable joy. Let the visions of eternity be opened unto them, that they may behold things new and precious, and rejoice in the holy principles of the Gospel of God, that has been brought to light in this dispensation, by the administration of angels to thy servants, even in the latter days.

Let our enemies be taken in their own snare, and fall into the pit they dig for thy people. Let confusion come upon them; may they be turned backward, and have

no power from this time, henceforth and forever, to prevail against the Saints, and the Lord's anointed. Inspire the hearts of thy servants that are scattered abroad among the nations of the earth, and upon the Islands of the sea; may their eyes be inclined towards us this day, and let their hearts be lifted up in joy and rejoicing before thee. Strengthen them, and give them great prosperity in their missions, and return them with honour to see the Cap-stone of this Temple brought on with shouting grace unto it.

We now dedicate ourselves, our wives, our children, our flocks and herds, unto thee, O God the Eternal Father, and pray thee to accept of us, in the name of Jesus Christ. Amen.

Fifteen minutes to one, the choir sung the following

SONG.

Come, Saints of Latter days,
Come, sing our Father's praise
For mercies given—
For truth and righteousness,
Mercy and holiness,
Joy, peace, and blessedness,
That come from heaven.

We thank the Lord that we
This joyful prospect see—
A corner stone
Is laid; and on its base
A glorious Temple raise,
Through God's assisting grace,
That Saints will own.

Come, O! ye nations, come
To Zion—to your home,
Your hearts prepare,
Be taught the way that's right,
And, walking in the light,
Serve God with all your might—
His glories share.

The procession again formed, and proceeded to the North East Corner Stone, which was laid by the Twelve Apostles, the First Presidency of the Seventies, and the Presidency of the Elder's Quorum. The Apostles then ascended the Stone, and Elder P. P. Pratt delivered the following

ORATION.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and mutter; should not a people seek unto their God? For the living to hear from the dead?"

The foregoing text was copied by Nephi, from the Book of Isaiah, about six hundred years before Christ, and is now

contained in the second Book of Nephi, chap. ix.

For the last few years the world has been disturbed very much by alleged communications from the world of spirits. "Mesmerism," "Clairvoyance," "Spiritual Knockings," "Writing Mediums," &c., are said to be channels of communication between the living and the dead. How often one meets with an invitation to seek to some "medium"—to some one "familiar with spirits," in order to hear from a deceased father, mother, husband, wife, or other relative or friend.

On the other hand, these alleged communications from the spirit world are zealously opposed, on the ground that there is no such philosophy in nature; that there can be no medium of communication between the living and those who have passed the vale of death; and that, therefore, all alleged communications from that source must necessarily be false.

It becomes the Saints to be able on this, as on all other subjects, to judge correctly and understandingly, by their knowledge of the principles of true philosophy, and of the laws of God and nature.

If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved, or indiscriminate, guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being, and of thought, in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love, or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—The spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

To illustrate this subject we will consider the telegraphic wire as a medium of communication between New York and Boston.

Through this medium a holy Prophet, or Apostle could communicate the holy and sacred words of truth; while through the same, could be communicated words of truth in relation to news, business transactions, the sciences, &c.; and also every species of lie, error, imposition, fraud, &c. Hence, if the people of New York should submit to the guidance of

beings in Boston who communicate with them by telegraph or other mediums, they would be guided by a mixture of intelligence, truth, error, falsehood, &c., in every conceivable variety. So with communications from the spirit world, if we once credit the philosophy, or fact of an existing medium of communication.

If, on the other hand, we deny the philosophy, or the fact of spiritual communication between the living and those who have died, we deny the very fountain from which emanated the great truths or principles which were the foundation of both the ancient and modern Church.

Who communicated with Jesus and his disciples on the holy mount? Moses and Elias, from the invisible world. Who bestowed upon the Apostles the commission to preach the Gospel to every creature in all the world? He that had passed the vale of death, and had dwelt in the spirit world, yea, he that had ascended far on high, above the realms of death, and far beyond all the principalities and powers of the spirit world, and had entered, and been crowned, in the mansions of immortal flesh.

Who communicated with the beloved disciple on the Isle of Patmos, and revealed those sublime truths contained in his prophetic book? He that liveth and was dead, through his angel, who declared to John, "Behold, I am thy fellow servant, and of thy brethren the Prophets, that have the testimony of Jesus."

Who communicated with our great modern Prophet, and revealed through him as a medium, the ancient history of a hemisphere, and the records of the ancient dead? Moroni, who had lived upon the earth fourteen hundred years before. Who ordained Joseph the Prophet, and his fellow servant, to the preparatory Priesthood, to baptize for remission of sins? John the Baptist, who had been beheaded! Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these the times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds.

Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? and the keys and preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the *holy of holies*? Those from the dead!

Again—How do the Saints expect the necessary information by which to complete the ministrations for the salvation and exaltation of their friends who have died?

By one holding the keys of the oracles of God, as a medium through which the living can hear from the dead.

Shall we, then, deny the principle, the philosophy, the fact, of communication between worlds? No! verily, no!

The spiritual philosophy of the present age was introduced to the modern world by Joseph Smith. The people of the United States abandoned him to martyrdom, and his followers to fire and sword, and plunder, and imprisonment, and final banishment to these far off mountains and deserts, simply because a medium of communication with the invisible world had been found, whereby the living could hear from the dead. No sooner had the people and nation, thus guilty of innocent blood, completed the banishment of the Saints from their midst, than they began to adopt some of the same principles of spiritual philosophy, although in a perverted sense of the word.

Editors, statesmen, philosophers, priests, and lawyers, as well as the common people, began to advocate the principle of converse with the dead, by visions, divination, clairvoyance, knocking, and writing mediums, &c., &c. This spiritual philosophy of converse with the dead, once established, by the labours, toils, sufferings, and martyrdom of its modern founders; and now embraced by a large portion of the learned world, shows a triumph more rapid and complete—a victory more extensive, than has ever been achieved in the same length of time in our world.

A quarter of a century since, an obscure boy and his few associates, in the western wilds of New York, commenced to hold converse with the dead. Now, vision, new revelation, clairvoyance, mediums, oracles, &c., are talked of and advocated as far as the modern press extends its influence, or steam its powers of locomotion.

An important point is gained, a victory won, and a countless host of opposing powers vanquished, on one of the leading or fundamental truths of "Mormon" philosophy, viz.—*"That the living may hear from the dead."*

But, notwithstanding these great victories of truth over error, ignorance, and superstition, in certain points of spiritual philosophy, yet much remains to be done, ere pure, uncontaminated truth will reign triumphant, and darkness and error surrender their last stronghold on the earth.

The fact of spiritual communications being established, by which the living hear from the dead—being no longer a question of controversy with the well informed, we drop that point, and call attention to the means of discriminating, or judging between the lawful and the unlawful mediums or channels of communication—between the holy and impure, the truths, and falsehoods, thus communicated.

The words of the holy Prophet in our text, while they admit the principle of the living hearing from the dead, openly rebuke, and sharply reprove, persons for seeking to those who have familiar spirits, and to wizards that peep and mutter, and remind us that a people should seek unto their God for the living to hear from the dead!

By what means, then, can a people seek unto their God, for such an important blessing as to hear from the dead?

And how shall we discriminate between those who seek to Him, and those who seek the same by unlawful means?

In the first place, no persons can successfully seek to God for this privilege, unless they believe in direct revelation in modern times.

Secondly, it is impossible for us to seek Him successfully, and remain in our sins. A thorough repentance and reformation of life is absolutely necessary, if we would seek to Him.

Thirdly, Jesus Christ is the only name given under heaven, as a medium through which to approach to God. None, then, can be lawful mediums, who are unbelievers in Jesus Christ, or in modern revelation; or who remain in their sins; or who act in their own name, instead of the name appointed.

And moreover, the Lord has appointed a holy Priesthood on the earth, and in the heavens, and also in the world of spirits; which Priesthood is after the order or

similitude of His Son; and has committed to this Priesthood the keys of holy and divine revelation, and of correspondence, or communication between angels, spirits, and men, and between all the holy departments, principalities, and powers, of His government in all worlds.

And again—The Lord has ordained that all the most holy things pertaining to the salvation of the dead, and all the most holy conversations and correspondence with God, angels, and spirits, shall be had only in the sanctuary of His holy Temple on the earth, when prepared for that purpose by His Saints; and shall be received and administered by those who are ordained and sealed unto this power, to hold the keys of the sacred oracles of God.

To this same principle the Prophets Isaiah and Micah bear testimony, saying, that in the last days all nations shall go up to the house (or Temple) of the Lord, in order to be taught in His ways, and to walk in His paths; for out of Zion shall go forth the law, &c. Now it is evident that the people of all nations in the last days would be utterly unable to learn the ways of the Lord to perfection, in any other place except in a holy Temple erected among the mountains. For if the oracles, and most holy ordinances, and the keys or the mysteries, could be had elsewhere, or in any and every place, the people would never take the pains to resort to one house amid the mountains in order to learn of His ways, and to walk in His paths.

It is, then, a matter of certainty, according to the things revealed to the ancient Prophets, and renewed unto us, that all the animal magnetic phenomena, all the trances and visions of clairvoyant states, all the phenomena of spiritual knockings, writing mediums, &c., are from impure, unlawful, and unholy sources; and that those holy and chosen vessels which hold the keys of Priesthood in this world, in the spirit world, or in the world of resurrected beings, stand as far aloof from all these improper channels, or unholy mediums, of spiritual communication, as the heavens are higher than the earth, or as the mysteries of the third heaven, which are unlawful to utter, differ from the jargon of sectarian ignorance and folly, or the divinations of foul spirits, and abandoned wizards, magicians, jugglers, and fortune tellers.

Ye Latter-day Saints! Ye thousands of the hosts of Israel! Ye are assembled here to-day, and have laid these Corner Stones, for the express purpose that the living might hear from the dead, and that we may prepare a holy sanctuary, where "*the people may seek unto their God, for the living to hear from the dead,*" and that heaven and earth, and the world of spirits, may commune together—that the kings, nobles, presidents, rulers, judges, priests, councillors, and senators, which compose the general assembly of the Church of the first-born in all these different spheres of temporal and spiritual existence, may sit in grand Council, and hold a Congress or court on the earth, to concert measures for the overthrow of the "mystery of iniquity," the thrones of tyrants, the sanctuaries of priestcraft and superstition, and the reign of ignorance, sin, and death.

Saints! These victories will be achieved, and Jesus Christ and his Saints will subdue all opposing powers, and attain to universal empire in heaven and on earth, as sure as innocent blood was ever shed on Mount Calvary, or the official seal broken on the door of the tomb of the Son of God. This day's work, in laying these Corner Stones for a Temple, amid the mountains, is one advancing step in the progress of the necessary preparations for these mighty revolutions.

Let Zion complete this Temple, let it be dedicated to, and accepted by, the Almighty, let it be preserved in holiness according to the laws of the holy Priesthood, and Zion shall not want for a man to stand before the Lord, and to receive the oracles, and administer in His holy sanctuary, and to administer the keys of His government upon the earth,

While sun, or moon, or stars shall shine,
Or principalities endure.

If the Saints accomplish these things, and fail not to keep the commandments of Jesus Christ, and the counsels of his servants, the kingdoms of the world shall never prevail against them from this time forth and for ever.

But remember, O ye Saints of the Most High! remember, that the enemy is on the alert. That old serpent and his angels, who have ruled this lower world, with few exceptions, for so many ages, will not tamely, and without a struggle, submit to have the kingdom, and seat of

government, and sanctuary of our God, again erected on our planet, no more to be thrown down or subdued, till every square yard of the vast dominion shall be re-conquered by its rightful owners. No! From the moment the ground was broken for this Temple, those inspired by him [Satan] have commenced to rage; and he will continue to stir up his servants to anger against that which is good, but, if we are faithful, the victory is ours, in the name of Jesus Christ. Amen.

Prayer by Elder HYDE.

Almighty Father—Thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power, we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere, and, as we have laid, help thou us to dedicate unto thee, this Corner Stone of Zion's earthly Temple, that in her courts thy sons and daughters may rejoice to meet their Lord.

Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us—that since we have been compelled to flee to the vallies and caves of the mountains, and hide ourselves, in thy secret chambers, from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs of Jesus, thou hast caused the land to be fruitful—the wilderness and desert to rejoice and blossom as the rose. Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength and our weakness, our joys and our sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants!

Remember us, Oh Lord, and let the radiance of thy favour, like the rainbow of peace, encompass thy people while we sojourn here, and remain tenants, at will, in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy, and malicious intent, have compelled us to find homes in these distant regions, and in the more

lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

The Twelve Apostles of the LATTER DAYS, to whom has been committed the pleasing task to lay the North-east Corner Stone of this Temple, even the last Corner Stone of the building, are here convened to discharge their duty before thee, in the midst of the authorities of thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

We, therefore, implore thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions, is changing the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach, and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

From the very hour that the ground was broken to prepare for this foundation, Satan has been more diligently engaged in stirring up the hearts of his children to hate the servants and people of our God. But, O Lord, the work is thine, and thine arm is able to execute and defend it.

We now, in the name of Jesus Christ, our great High Priest and Lawgiver, dedicate and consecrate this Corner Stone unto thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of thy people, under thy providential care and blessings, and the protecting and fostering arm of the Angel of thy presence.

Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, goodwill, and means—with their silver and their gold, with their labour and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessities, or availables—may they rise in wealth and influence, and in the confidence and favour of God and His servants; and may the blessings of this Temple be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct, the progress of this building, or that shall hate or blaspheme the same,

or that shall, in any way or manner, knowingly, wilfully, or intentionally destroy, injure, mar, or deface any part or portion of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of thy providences, as they may manifest or desire to manifest towards this edifice.

Hasten thou the period, O Lord, when this thine House, in the midst of the mountains, shall receive the Top-stone with the shouts of gladness, and be completed, and nations flow unto it—when many people shall say, "Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law," making manifest every false and delusive spirit, every true principle, and also the errors that have involved nations in broils and contentions, in strife, in darkness, and in sin; and that will remove the veil of the covering that has been cast over all people, and the Gentiles come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, Eternal Parent, when the intelligence and knowledge obtained by thy servants, on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time in a dark and cloudy day.

O God of our fathers, Abraham, Isaac, and Jacob, overrule, we pray thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest hearted ruler in the governments and kingdoms of men, and, though they may be ignorant of thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in thy bosom, and decreed in thine heart.

Holy Father, bless, we pray thee, the Presidency of this thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon thy name with our voices. May none of us ever fall by transgression, or bring dishonour upon thy cause, or a stain upon our reputation. But preserve us in thy fear, in the light of truth, in the favour of our God, in the

confidence of one another, in the estimation of our superiors, and in the favour of the just.

As we have laid and dedicated this Corner Stone, with our best wishes, most lovely hopes, and unshaken faith that the building may be speedily erected and finished, we ask thee that we may become pillars in thy spiritual Temple, and go no more out, but sustain and uphold, in connection with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honours, praise, dominions, and glory, both now and for ever. Amen.

Thirty minutes past one, choir sung, "Proclaim to all people we've laid the foundation."

SONG.

Proclaim to all people we've laid the foundation

Of a Temple, to which the redeemed shall go;

Each tribe, tongue, and nation, throughout the creation,

With songs of rejoicing unto it shall flow.

CHORUS.

Shout hallelujah, through earth, air, and sea,
Let angels assist us in our jubilee:

Jehovah has spoken, our fetters are broken,
Our bondage is ended, and Zion is free!

Who, who would have thought, through the vista of ages,

The latter day glory the Prophets should see?

But, inspir'd by Jehovah, those reverend sages

Gas'd fall on our blessings, and sung of the free.

Shout hallelujah, &c.

On the tops of the mountains, we'll drink of truth's fountains,

That flow from the heavens, both plentiful and free;

The standard erected, by Prophets predicted,

The nations shall gather God's glory to see.

Shout hallelujah, &c.

President YOUNG then ascended the North-east Corner Stone, and gave his benediction as follows—Brethren and sisters, I bless you in the name of Jesus Christ of Nazareth, and pray my Father in Heaven to encircle you in the arms of

his love and mercy, protect us until we have finished this Temple, received the fulness of our endowments therein, and built many more. And I pray, also, that we may live to see the great Temple in Jackson County, Missouri. You are now dismissed with the blessings of the Lord Jesus Christ upon your heads. Amen.

The procession then returned to the Tabernacle, and was dismissed by President Young, until two p.m.

Tabernacle, 3 p.m.

Conference called to order by President Young.

Singing. Prayer by Elder Amasa Lyman. Singing.

President YOUNG delivered the following

SERMON.

We have assembled together this afternoon to continue the business of the Conference, a portion of which I feel should be devoted to instruction, teachings, traversing the experience of the Church, or in any way the Spirit of the Lord shall manifest.

The special business that has to be transacted in a Conference like this, can be done very quickly—perhaps we might do all that is necessary, in half a day, or in a day at the farthest.

We came together for the purpose of worshipping the Lord, and many have come from a distance, who wished to come up here and join with their brethren in contemplating the work of the last days, and in speaking to each other comforting words, for it is a very agreeable exercise, on occasions like this, as well as in other meetings, to rehearse over to each other the scenes of life, the feelings of the heart, the tragedies that have passed among us, the difficulties we have surmounted, and the days, months, and years we have been brought through.

I will say, for one, so far as it concerns my own feelings, my brethren are at liberty to talk about that that is in their hearts. This is my privilege, and I wish it to be understood that it is the privilege of those who shall address this Conference. If they want to preach us a discourse on doctrine—on the gathering of Israel, for instance, they are at liberty so to do. If any one wishes to preach the first principles of the Gospel, repentance and baptism, with the gifts, he is at liberty.

Were it not that our bodies have to be

fed and clothed, I would propose that we tarry here a few months, to give all a chance to speak, to exhort, to pray, to prophesy, to sing, to speak in tongues, or to do whatsoever the spirit should manifest unto them. But our work is a work of the present. The salvation we are seeking is for the present, and, sought correctly, it can be obtained, and be continually enjoyed. If it continues to-day, it is upon the same principle that it will continue to-morrow, the next day, the next week, or the next year, and, we might say, the next eternity.

If we are saved, we are happy, we are filled with light, glory, intelligence, and we pursue a course to enjoy the blessings that the Lord has in store for us. If we continue to pursue that course, it produces just the thing we want, that is, to be saved at this present moment. And this will lay the foundation to be saved for ever and for ever, which will amount to an eternal salvation.

Brethren, we have accomplished the design of our hearts, that we listed to accomplish. And really, this thought inadvertently rushes upon my mind—*Wherein have we not accomplished all we have listed to do?* not only in excavating the earth, and laying down the Corner Stones in the centre of the main body of the building we shall rear for the Temple, but wherein have we contemplated doing one thing we have not done, to build up the Kingdom of God? If there has been a failure, it does not occur to my mind at present. I cannot now recall to my mind one circumstance of that kind, with all the mobbing, driving, and afflictions, that this people have passed through.

Though the enemy had power to kill our Prophet, that is, *kill his body*, did he not accomplish all that was in *his heart* to accomplish in *his day*? He did, to my certain knowledge, and I have many witnesses here that heard him declare that he had done everything he could do—he had revealed everything that could be revealed at present, that he had prepared the way for the people to walk in, and no man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an eternal exaltation, if they would walk in the path he had pointed out.

From the day that he fell, until this day, if there is one item of business, if there is one thing that should have been done by

this people, that has not been done, I cannot call it to mind, though it looked gloomy for a month or six weeks past, the weather being so unfavourable with regard to being ready to lay those Corner Stones, to-day.

I am happy to say that there has been a great deal of faith manifested by the Saints, and through that faith the Lord has granted unto us the desire of our hearts, or else the devil has been sent on an errand another way, and has forgotten himself. I do not think, however, he need trouble himself much about the world, for he has them secure enough. Perhaps he may have slept a little too long, as he has not been here on this notable day. I attribute it to our Father in heaven, for giving us this beautiful weather to-day.

The congregation was not accommodated as we desired. We should have been pleased if they could have been so situated that all could have heard the orations and prayers that were made upon those four stones; but they will be in print, so you can read them at your leisure.

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be remembered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the electric current, can carry it. It is a day in which all the faithful will rejoice in all time to come.

Some will inquire, "Do you suppose we shall finish this Temple, brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care any more about it than I should if my body was dead and in the grave, and my spirit in Paradise. I never have cared but for one thing, and that is, simply to know that I am now right before my Father in heaven. If I am this moment, this day, doing the things God requires of my hands, and precisely where my Father in Heaven wants me to be, I care no more about to-morrow than though it never would come. I do not know where I shall be to-morrow, nor when this Temple will be done—I know no more about it than you do. If God reveals anything for you, I will tell you of it as freely as to say, go to City Creek, and drink until you are satisfied.

This I do know—there should be a

Temple built here. I do know it is the duty of this people to commence to build a Temple. Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying. When I want any of that done I call on brother Heber—he is my Prophet, he loves to prophesy, and I love to hear him. I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the Temple not ten feet from where we have laid the Chief Corner Stone. I have not inquired what kind of a Temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of Temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

The First Presidency proceeded to the south-east corner, to lay the first stone, though it is customary to commence at the north-east corner—that is the beginning point most generally, I believe, in the world. At this side of the equator we commence at the south-east corner. We sometimes look for light you know, brethren. You old men that have been through the mill pretty well, have been inquiring after light—which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-east corner, because there is the most light.

Just as quick as the minutes of this day's proceedings are out, there will be Elders, High Priests, and Seventies, enquiring whether the same order has been carried out to-day, as was observed in laying the Corner Stones of the other Temples. I want to give you a little history of it, that you may know.

When the corner stones were laid in Kirtland, they had to pick up boys of fifteen and sixteen years of age, and ordain

them Elders, to get officers enough to lay the Corner Stones. The Quorum of the Twelve, and the High Council, and many other authorities that now exist, were not then in existence. Joseph presided over the Church, by the voice of the Church.

Perhaps it may make some of you stumble, were I to ask you a question—Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church. Suffice it to say, that Joseph was the President of the Church, as long as he lived: the people chose to have it so. He always filled that responsible station, by the voice of the people. Can you find any revelation appointing him the President of the Church? The keys of the Priesthood were committed to Joseph, to build up the Kingdom of God on the earth, and were not to be taken from him in time or in eternity; but when he was called to preside over the Church, it was by the voice of the people; though he held the keys of the Priesthood independent of their voice.

I want the Elders of Israel to reflect upon this subject. I would be glad to teach you something, that you may not get into such snarls as heretofore. You make me think of a child that is trying to make rope of a parcel of old thrums, until he gets the whole into snarls. It is so with the Elders of Israel as touching their ideas of the Priesthood.

Now hear me, and I will try to talk so that you can understand. I will presume to go a little further than I did, with regard to the President of the Church, and say to this people, a man may have visions, the angels of God may administer to him; he may have revelations, and see as many visions as you could count; he may have the heavens opened to him, and see the finger of the Lord, and all this would not make him the President of the Church, or an Elder, a High Priest, an Apostle; neither would it prove that he was even a Saint: something else is wanted to prove it. Why I mention this, is because of the frailty, weakness, and short sightedness of the people. If a man should come and tell you he has had a vision, and can appear to substantiate his testimony that he has had the heavens opened to him, you are ready to bow down

and worship him; and he may be, at the same time, perfectly calculated to destroy the people—one of the biggest devils on earth. He would appear to be one of the finest of men, to be honest and unassuming, and come with all the grace and generalship of the devil, which is so well calculated to deceive the people. Admit this to be the case.

If you ask me what will prove a man or woman to be a Saint, I will answer the question. "If you love me," says Jesus, "you will keep my sayings." That is the touchstone. If you love the Lord Jesus Christ, and the Father, you will keep the commandments of the Son—you will do his will. If you neglect to do this, you may have all the visions and revelations that could be bestowed upon a mortal being, and yet be nothing but a devil. Why I use this expression, is because when a man's mind is enlightened, and he turns from that light to darkness, it prepares him to be a devil. A man never knew how to be wicked, until light and truth was first made manifest to him. Then is the time for men to make their decision, and if they turn away from the Lord, it prepares them to become devils.

Now, I want to go back, for I have wandered on a little with regard to laying the Corner Stones, and take up the Apostleship, in connection with this. Let me ask the High Priests' Quorum a question, in order to bring out the thing I wish to lay before you. I ask the High Priests, from whence does the Apostleship grow? Does it grow out of the High Priesthood? I will venture to say, if I was not here to-day, and this question was proposed for debate, you would find the Elders in this congregation, perhaps, nearly equally divided on the point. There would be as many High Priests to say the Apostleship grows out of the High Priesthood, as there would to say it does not. Let me answer the question. Now recollect that the High Priesthood, and the Lesser Priesthood, and all the Priesthood there is, is combined, centered in, composed of, and is circumscribed by the Apostleship. Brethren, did you ever know that before? If you had read that book attentively, (pointing to the Book of Covenants,) it would have told you the story as I am now telling it to you, yet the High Priests did not know it.

I speak thus to show you the order of the Priesthood. We will now commence

with the Apostleship, where Joseph commenced. Joseph was ordained an Apostle—that you can read and understand. After he was ordained to this office, then he had the right to organize and build up the Kingdom of God, for he had committed unto him the keys of the Priesthood which is after the order of Melchisedec—the High Priesthood, which is after the order of the Son of God. And this, remember, by being ordained an Apostle.

Could he have built up the Kingdom of God, without first being an Apostle? No, he never could. The keys of the eternal Priesthood, which is after the order of the Son of God, is comprehended by being an Apostle. All the Priesthood, all the keys, all the gifts, all the endowments, and everything preparatory to entering back into the presence of the Father and of the Son, is in, composed of, circumscribed by, or I might say incorporated within the circumference of the Apostleship.

Now who do we set, in the first place, to lay the Chief, the South East, Corner Stone—the corner from whence light emanates to illuminate the whole fabric that is to be lighted? We begin with the First Presidency, with the Apostleship, for Joseph commenced, always, with the keys of the Apostleship, and he, by the voice of the people, presiding over the whole community of Latter-day Saints, officiated in the Apostleship, as the first President.

What comes next in the Church? I will now refer you directly to the building up of the Kingdom of God in the last days. What do we see next? Joseph as an Apostle of the Lamb, with the keys of the eternal Priesthood committed unto him by Peter, James, and John. What for? To build up the Kingdom of God on the earth. Next grows out an office pertaining to the temporal affairs of this Kingdom, the keys of which are committed to man on the earth, preparatory to its establishment—preparatory to its spreading, growing, increasing, and prospering, among the nations. The next step we see taken by the Lord, is to provide for the body, therefore some person must be appointed to fill this office, to stand side by side with this Apostle, this first President. Who was it? It was not brother Hunter. Who was it? It was brother Partridge. We see brother Partridge was called to fill that place before there was an Elders' Quorum, or a High Priests' Quorum, in existence, yea, before the thing was talked

of, and also before the Twelve Apostles were chosen, not, however, before the revelation was given to signify there would be such a quorum.

We see this Apostle with the keys of the Priesthood to build up the Kingdom, to give light to those who were in darkness, to succour those who were feeble, to sustain the trembling, to administer salvation to the penitent, and to be a stay and a staff to those who were ready to fall. We see this gigantic Apostle thus standing forth, clothed with the authority of heaven, to build up His cause on the earth. Him the Lord told to call a Bishop. So the Bishop was the next standing authority in the Kingdom of God; therefore we set the Bishop at the second corner of the building. The Melchisedec Priesthood, with the altar, fixtures, and furniture, belonging thereunto, is situated on the East, and the Aaronic Priesthood belongs in the West; consequently the Presiding Bishop laid the second stone.

Do you ask, was it so in the other buildings? I do not know, neither do I care.

The High Priests' quorum—do they come next in order, do they next step into the field? No, not particularly, any more than the Elders, nor the Elders any more than the High Council, nor the High Council any more than the Teachers, Deacons, or Priests. The High Priests' Quorum is a standing quorum, abiding at home. So is the Elders' Quorum; but the place of the Bishop is in the temporal affairs in the Church: so then what shall we say? Why, out of due respect to the High Priesthood, which is nothing more than what is right and reasonable, that we should honour the Priesthood that God has bequeathed to us, we say to the High Priests, lay the third corner stone.

We started at the South East Corner, with the Apostleship; then the Lesser Priesthood laid the second stone; we bring them in our ranks to the third stone, which the High Priests and Elders laid; we take them under our wing to the North East corner stone, which the Twelve and Seventies laid, and there again join the Apostleship. It circumscribes every other Priesthood, for it is the Priesthood of Melchisedec, which is after the order of the Son of God.

To say a man is an Apostle, is equal to saying that a man is ordained to build up the Kingdom of God from first to last; but it is not so by saying he is ordained a

High Priest. The Bishoprick by right belongs to the literal descendants of Aaron, but we shall have to ordain from the other tribes, men who hold the High Priesthood, to act in the Lesser, until we can find a literal descendant of Aaron, who is prepared to receive it.

The Lesser Priesthood then, you perceive, comes within the purview of the Apostleship, because a man that holds it has a right to set or officiate as a High Priest, as one of the High Council, as a Patriarch, as a Bishop, Elder, Priest, Teacher and Deacon, and in every other office and calling that is in the Church, from first to last, when duty demands it.

This is the order of the Priesthood, brethren. I felt as though I wished to make some remarks upon this subject on the Temple ground; but dismissing the congregation hurt me much; I wanted to make some remarks at the same time, but I despaired of making you hear, so I thought I would omit speaking in the open air, and say what I had to say in the Tabernacle.

I know what was done at Nauvoo; it was all right. Everything is right with me. There the Twelve were called to lay the North West Corner Stone, if I mistake not. However, it is no matter, they were just as well there, as anywhere else. But to take up the Priesthood in its perfect order and form, you perceive that the Apostle circumscribes everything in the Church of God on earth. This is the order, and I have endeavoured to carry it out before you, that you all might know hereafter, what is the true order, as far as it can be exhibited in the laying of Corner Stones. So far as simply laying a corner stone is concerned, one corner is just as good to me as another.

I will give you the explanation why we proceeded as we have. It was suggested to me, that perhaps the Twelve would feel better to lay the second stone. When I told them the fourth stone was the stone they should lay, it struck my mind that I was ordained an Apostle: and I still belong to the Apostleship; did you ever cut me off, brethren? (voices in the stand, No.) It struck my mind if you wanted to lay the second stone, you did not feel that you have the Apostleship in you, or you would not feel like I should; for it is the beginning and the end, the height, depth, length and breadth of all that is, that was, and ever can be to all eternity. I have not

heard that there were any feelings about the matter, only somebody suggested the matter. It was three of the Twelve then that laid the first stone, and then the Quorum of the Twelve laid the fourth.

Now will it cause some of you to marvel that I was not ordained a High Priest before I was ordained an Apostle? Brother Kimball and myself were never ordained High Priests. How wonderful! I was going to say how little some of the brethren understood the Priesthood, after the Twelve were called. In our early career in this Church, on one occasion, in one of our councils, we were telling about some of the Twelve wanting to ordain us High Priests, and what I said to brother Patten when he wanted to ordain me in York State: said I, brother Patten, wait until I can lift my hand to heaven and say, I have magnified the office of an Elder. After our conversation was over in the council, some of the brethren began to query, and said we ought to be ordained High Priests; at the same time I did not consider that an Apostle needed to be ordained a High Priest, an Elder, or a Teacher. I did not express my views on the subject, at that time, but thought I would hear what brother Joseph would say about it. It was Wm. E. McLellan who told Joseph, that I and Heber were not ordained High Priests, and wanted to know if it should not be done. Said Joseph, "will you insult the Priesthood? is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be, conferred upon mortal man? What are you talking about? I am astonished!" Nothing more was said about it.

I know that Joseph received his Apostleship from Peter, James, and John, before a revelation on the subject was printed, and he never had a right to organize a Church before he was an Apostle.

I have tried to show you, brethren, as briefly as possible, the order of the Priesthood. When a man is ordained to be an Apostle, his Priesthood is without beginning of days, or end of life, like the Priesthood of Melchisedec; for it was his Priesthood that was spoken of in this language, and not the man.

When I arose to address you, I wanted to talk to you a little of my experience in practical "Mormonism," but I have not had time, and have talked long enough already.

I have been round about it you know, for I have been telling you of what I have been telling you. May the Lord bless you forever, in the name of Jesus Christ. Amen.

President Young was followed by Elder Amasa Lyman, in a long address, bearing testimony, that men have a right to do all the good they can, &c.

Chanting by the Choir, "Judge me, O Lord."

Benediction by E. T. Benson.

April 7th, 1853.

Conference called to order by President Young at a quarter to ten o'clock, A.M. Choir sung a hymn. Prayer by Erastus Snow. Singing.

President YOUNG presented the text—a set of fire-irons, made by the brethren, from the native iron in Iron county, also a small piece of metal, looking like silver, on which aqua fortis had no effect, found at the bottom of the furnace, and, said he, we no longer ask any person to go to Iron county.

BENJAMIN L. CLAPP remarked, "I have been for some time in a curious frame of mind—depressed in spirit, but I have done nothing in secret, neither blasphemed the name of God;" and called on the Saints to forgive him, that he once more might enjoy the Spirit of God; and thanked God he had been reprov'd, as it was for his benefit; he wanted to stand in his lot and place, and magnify his calling; he felt better that day than he had for the last two years.

President YOUNG asked the brethren and sisters if they could receive him in their faith, and hold him in their faith and prayers—if so, to signify it by the uplifted hand. Hands generally raised, none opposed.

Elder ORSON HYDE rose, and brought before the Conference the officers of the Church, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints, also our Prophet, Seer, and Revelator, and our leader in Israel, who was unanimously sustained; as also Heber C. Kimball as first Counsellor, and Willard Richards as second Counsellor, also Historian and General Church Recorder.

John Smith was sustained as the Patriarch to the whole Church.

Orson Hyde was sustained as President of the Quorum of the Twelve Apostles, and P. P. Pratt, O. Pratt, W. Woodruff, J.

Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, were severally sustained as members of said Quorum.

John Young was sustained as President of the High Priests' Quorum; also Reynolds Cahoon, and G. B. Wallace, his Counsellors.

Joseph Young was sustained as President of the Presidency of Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, Jedediah M. Grant, and B. L. Clapp, as his associates.

John Nebeker was sustained as President of the Elders' Quorum; and James H. Smith, and Aaron Sceva his Counsellors.

Edward Hunter was sustained as Presiding Bishop of the Church; and N. H. Felt, John Banks, and Alfred Cordon, as assistant presiding and travelling Bishops among the people.

Lewis Wight was sustained as President of the Priests' Quorum; also John Groves, and George Dockstader, his Counsellors.

McGee Harris was sustained as President of the Teachers' Quorum; and Adam Spires, was voted to be his Counsellor in the room of Thomas B. Foy, who had moved to another valley; and Reuben Perkins was sustained at his second Counsellor.

Return R. Hill was sustained as President of the Deacons' Quorum; Alexander Herron was voted to be a Counsellor in room of Andrew Burt; and Oswald Barlow was sustained in his office as second Counsellor.

Brigham Young was sustained as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints; and Edward Hunter as his assistant.

D. H. Wells was sustained as Superintendent of Public Works; and T. O. Angel as architect for the Church.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. D. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were sustained as his assistants.

David Fullmer was voted to be the President of the Stake of Zion in room of Daniel Spencer, absent on a mission.

Eleazer Miller, Heman Hyde, William W. Major, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winalow Farr, William Snow, and N. H. Felt, were sustained at one vote as members of the High Council of this Stake of Zion; with the addition of Phinehas Richards, to fill the place of John Kempton deceased.

Orson Hyde, W. Woodruff, J. Taylor, E. T. Benson, G. A. Smith, L. Snow, E. Snow, F. D. Richards, J. Young, Levi W. Hancock, H. Herriman, Z. Pulsipher, A. P. Rockwood, J. M. Grant, and B. L. Clapp, were sustained as Missionaries to preach the Gospel of Jesus Christ in the vallies of the mountains; and J. L. Robinson was added to said list.

President YOUNG gave notice to all the High Councils, that when a High Council is organized in any Stake, the most aged man is the President.

Asahel Perry, of Springville, was voted to be a Patriarch in the Church.

Charles Hyde, of Great Salt Lake City, ditto.

James Allred, of San Pete, ditto.

Elder GEORGE A. SMITH was called upon to preach "an Iron Sermon," who rose, took in the stand one of the Fire-irons, holding the same over his head, cried out, "Stereotype edition," and descended, amid the cheers of the Saints.

As many of the Saints had been in the house over five hours, choir sung "Praise God from whom all blessings flow."

Benediction by Lorenzo Snow.

Two oclock, P.M.

Conference called to order by President Kimball. Singing. Prayer by Elder Woodruff. "The earth is the Lord's and the fulness thereof," was chanted by the choir.

Elder P. P. PRATT read his Oration given yesterday on the North East Corner Stone of the Temple, and followed with a Sermon.

The choir chanted "The Hallelujah Chorus."

Benediction by F. D. Richards.

After dismissal, at a meeting of the Presidency, Apostles, and others, in the vestry, James Allred, Asahel Perry, and Charles Walker Hyde, were ordained Patriarchs in the Church of Jesus Christ of Latter-day Saints, by Presidents Young, Kimball, and Richards.

April 8. Ten o'clock, A.M.

Conference called to order by President Young.

Singing. Prayer by J. M. Grant. Singing.

President KIMBALL stated, "We have a number of Elders who are chosen to go on missions," and exhorted them to do their duty; when the following Elders, viz. — Israel Barlow, Philemon Merrill, James D. Ross, William W. Major, Daniel Tyler, Albert P. Tyler, Benjamin Ashby, Henry E. Phelps, Lorenzo D. Rudd, Israel Evans, Jesse B. Martin, James Bond, Loren Roundy, Charles A. Foster, John D. T. McAllister, James Carrigan, Willard G. McMullen, Charles R. Dana, and Joseph France, were voted to go to England, and be under the direction of the Presidency in that country.

Thomas Colborn, to Germany.

Samuel Savary, and Milton Howe, to the United States.

Edward D. Wade, and Cyrus Canfield, to China.

President YOUNG arose, and spoke as follows—

I wish to deliver a short discourse, which may, perhaps, become a lengthy one, before the close of this Conference.

I will now give the text, and probably shall call upon the brethren to fill out the Sermon. I do not know that I can refer you to the Bible, for the particular chapter and verse, to find the text; but the text may be given here, and the book referred to hereafter.

The text is the *Right of Heirship*. I will, however, make an addition to the Scripture, before I proceed further with my remarks, and say, *The right of Heirship in the Priesthood*, for unquestionably this will be connected with the text, and brought into the discourse.

In the little that I shall say, I will endeavour to point out the items of doctrine, and the right view to be contemplated and spoken upon by the brethren, for I wish this subject to be properly understood.

Pertaining to the Kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory Gospel or law, to fit and prepare them, after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this right, did belong, still belongs, and forever will belong, to the first-born son in every family of Adam's race.

This is understood from the Bible, not only by the Latter-day Saints, but also by the Christian world. Jesus Christ, first-begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir. This is no mystery.

After passing over the ages and generations of the children of men for about six thousand years, we will come to the present congregation, and say, the right of heirship is the same now that it was in the beginning. It is as it was, and as it ever will be, worlds without end. This I wish the Latter-day Saints to understand a little better than they have heretofore. I will give you my reason.

For instance, there are sisters in this Church, that have been bereaved of their husbands, who died full of faith in the holy Gospel, and full of hope for a glorious resurrection to eternal life. One of them is visited by a High Priest, of whom she seeks information touching her situation, and that of her husband. At the same time, the woman has a son twenty-five years of age, who is an Elder in one of the Quorums of Seventies, and faithful in all the duties connected with his calling. She has also other sons and daughters. She asks this High Priest what she shall do for her husband, and he very religiously says to her, "You must be sealed to me, and I will bring up your husband, stand as proxy for him, receive his endowments, and all the sealing, keys, and blessings, and eternal Priesthood for him, and be the father of your children."

Hear it, ye mothers!! The mother that does that, barter away the sacred right of her son. Does she know it? No! This has been done in hundreds of instances, though innocently and in ignorance, which makes it excusable. For my part, I am willing to wink at the ignorance of the people, and I believe our Heavenly Father is.

But you that will hear and be made to understand the true principles that govern this matter, go from this place, and do hereafter as has been done in by-gone days, and, *instead of the children being robbed of their just rights, the woman shall lose her children, and they shall yet stand in their place, and be put in the possession of their rights*. What is to be done? Let mothers honour their children. If a woman has a son, let her honour that son.

But a mother may say, "My son is only

five years old. I never had but one son among a number of daughters; I am advancing in years, and may die before I can be sealed to my husband." Let that son wait until he is old enough to officiate for his father, and though you may go into your grave, let your son do his duty, and [you] never hang to the skirts of a man that is avaricious.

You may see a great many miserly persons, with regard to dollars and cents; it is just as natural for men to be miserly with regard to their religious blessings. You may see hundreds of Elders who say to the sisters, "*come, and be sealed to me,*" crawling round to make the holy ordinances of God a matter of speculation to administer to their avaricious dispositions. They will tell you, that you will go into eternity, and find yourselves without husbands, and cannot get an exaltation, that you cannot have this, that, or the other, *unless you are sealed to them. I am free, and so are you.* My advice to the sisters is, *never be sealed to any man, unless you wish to be.* I say to you High Priests and Elders, *never, from this time, ask a woman to be sealed to you, unless she wants to be, but let the widows and children alone.*

I will refer you to a discourse I delivered here last season, upon the subject of the resurrection and the millenium, setting forth before the people the work to be accomplished in that period of time. We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the Elders of Israel will enter holy Temples of the Lord, and officiate for just such persons as you and I, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these Temples for you and me. Joseph, Hyrum, father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation, and hold the keys of it, for they are not taken from him, they never were in time, they never will be in eternity. I shall be there if I live, or if I die. If I die, my brethren or my children will officiate for me; I shall lose nothing through death. Magnify your calling in this Church; and I will warrant you an exaltation just as good and as great as you can ask for.

I might notice many more items pertaining to this matter; but the Elders going round telling the sisters they must be sealed to them, or they cannot get an exaltation, particularly, has wounded my feelings. How ignorant such men are!! This to me is like a shadow. To talk about it is sheer nonsense. Let every man and woman magnify their calling in the Kingdom of God, and He will take care that we have our exaltation.

Sisters come to me and inquire what they shall do, saying, brother A or B taught me so and so. They are as wild as the deer on the mountains. Their ideas and calculations are derogatory to every shade of good, sound sense, and to every principle of the Priesthood of heaven.

Brethren, learn to be patient, and submissive to your duty and callings in life, and not be anxious to accumulate to yourselves that which, when you have obtained, you are at a loss to know what to do with. There are scores of men in this house, that if they could pile up an almost unlimited amount of gold, in a short time would not possess one dime of it. There are also scores of Elders here, if they had five hundred women sealed to them, and a thousand children, they would destroy themselves, and those over whom they exercise any influence. They would not know what to do with them. You want to have another wife; but do you use well the one you have got? It is a bad omen to me when a man wants another wife, and the one he has got is ready to leave him. If you cannot keep the jewel you already possess, be cautious how you take more, lest you lose them both.

I did not design to speak long, as it hurts me. I think I have laid out the text before the brethren, plain enough for them to preach upon it; I wish them so to exhibit the subject before the people, that they may carry it away in their understandings.

Let me hear no more of this "*you must be sealed to me or you cannot get an exaltation.*" If a man gets the widow of a good man, sealed, married to him, with a view to hold control over, and rob every child in that family of their birthright, he will be mistaken. *It will not be.* I say to you, my brethren, young men, you Elders, rise up and magnify your calling, honour the Priesthood, and if a man has stepped up and married your mother under the influence of such an expectation,

TURN HIM OUT OF YOUR HOUSE, AND MAINTAIN YOUR NIGHTWATCH.

The President sat down in the midst of the liveliest sensations of joy, capable of being manifested by a countless congregation.

Elder E. SNOW followed, on the subject of selfishness and redemption.

Elder P. P. PRATT bore testimony of the truths advanced by President Young and his brethren.

Singing. Benediction by Elder John Taylor.

Two P.M.

Conference called to order by Elder Hyde. Singing. Prayer by Levi W. Hancock. Singing.

Elder TAYLOR gave a sermon on the right of heirship in the Priesthood.

Elder J. M. GRANT remarked—This audience have received as much intelligence as they can well treasure up; this subject of heirship cannot be exhausted, and the legacy bequeathed to the Saints is all the good in heaven and on earth. All Saints should see to cleaning the inside of the vessels, like Moroni of old; and carry out the law of God, &c. &c.

Choir chanted "Judge me, O Lord," &c. Benediction by Levi W. Hancock.

April 9.

Conference called to order by President Kimball at ten A.M.

Singing. Prayer by T. Bullock. Singing.

Elder ZERA PULSIPHER spoke on the mob scenes which he had passed through in Missouri, and of Neil Gillum and his band shooting at prisoners, when they were under guard; also the mob scenes in Illinois, and the killing of Joseph and Hyrum Smith, in Carthage jail, while they were under the pledge of safety, made by Governor Ford, and the leading of this people to this Valley, &c. &c.

Elder ORSON HYDE spoke on the principle of sanctification, and the blessings of the Almighty granted to us, giving the figure of a flock of sheep, shepherds, and their dogs, &c.

Choir sung a hymn. Benediction by Henry Herriman.

Two P.M.

Conference called to order by President Young.

Singing. Prayer by W. W. Phelps. Singing.

Elder T. BULLOCK read the report of the Perpetual Emigrating Fund, (which will be noticed hereafter.)

President YOUNG occupied the time, speaking on various subjects, yet to be reported.

Choir sang "The Spirit of God." Benediction by O. Hyde.

April 10.

Conference called to order by President Kimball at Ten A.M.

Singing. Prayer by P. P. Pratt. Singing.

Elder P. P. PRATT delivered a sermon on heirship.

Matthias Cowley, was unanimously voted to take a mission to Europe.

President YOUNG taught principle—concerning various matters.

P. P. PRATT again arose and said, I am glad I preached, for now I have received more light, and I am thankful for it.

F. D. RICHARDS—The things which have been spoken to us this day, have been rich and precious; and have been given to us, for a high and holy purpose. And then advocated the claims of the Perpetual Emigrating Fund; for the great work of the last days was to gather Israel to where they may be instructed in the way of salvation.

The choir chanted "The Hallelujah Chorus." Benediction by John Taylor.

Two o'clock P.M.

Conference called to order by David Fullmer.

Singing. Prayer by Evan M. Green. Singing.

Elder LORENZO SNOW said he had attended Conferences in Nauvoo and many other places, but we never have had such a glorious Conference as this; alluded to the scenes of persecution which the Church had passed through, and the Book of Mormon being printed in the Danish, French, Italian, and German languages, and in the English language, and in most of the nations where that language was spoken. He then asked a blessing on the bread, and continued—We have occasion to feel grateful for this peaceful situation, and that we shall not have to travel as heretofore, nor suffer any more from the effects of apostates. I feel that glorious things are to come, especially in being sent on missions, to foreign countries, and I feel to say there are hundreds and thousands now living in these valleys, who will live to